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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: A Board of General Purposes?

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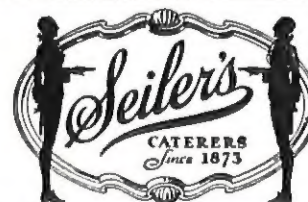
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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

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W. A. Vivid evidence of the extent of Freemasonry is occasionally brought to mind when, as in this instance, a letter is received from a lonely station many miles from any large community away off in the hinterland of West Australia. The brother writing, after paying his complimentary tribute to THE CRAFTSMAN, expresses the wish to know what is going on in a world far removed from his own—where wars and rumors of wars are the apparent order of the day, and particularly desiring information pertaining to the Masonic Craft.

While sympathizing with this worthy desire on the part of the brother "down under" one would almost be inclined to proffer him the advice to forget the outside world, with all its conflicting distracting elements, and to cultivate the peace which must belong to one who would be the envy of those others now so ardently absorbed in the daily round.

VISIT Most Worshipful Claude R. Allen with Melvin M. Johnson, of Massachusetts, accompanied by a small group including the wives of the chief participants, are now in Europe, where they will participate in the interesting ceremony of vesting the son of the late King of England with the office and titles accruing to the Grand Master Mason of Scotland as well as participating in a visit to Sweden, where in the company of Sweden's king they will be received into the councils of the Craft thereabouts.

These travels in foreign countries are a bright spot in an otherwise gloomy outlook abroad, symbolizing as they do in striking fashion the fact that men of good will, bound by the ties of fraternity, may meet in friendly accord, with feelings of brotherly love and no desire other than the mutual well-being of each.

As ambassadors of Freemasonry, our much maligned institution, they carry with them the best wishes of all brethren here. No need to doubt their sincerity of purpose nor their capacity for inspiring those others abroad with whom they come in contact, with the desire of each member in this jurisdiction to live amicably acclaimed upon their return.

RECITAL The Masonic fraternity is composed in this country of more than two million and a half men selected for qualities of character. They represent an important cross section of the more stable element in the community.

Its government embraces forty-nine grand jurisdic-

tions or divisions, each representing a state of the Union and governed by a grand master freely elected by the masters of the lodges in grand lodge assembled, by ballot, at an annual meeting, from nominees whose names and particular qualifications have been very carefully scrutinized by a competent committee consisting of men thoroughly familiar with the affairs of the Craft and who themselves have held high office.

The fraternity possesses physical property in the form of temples, or meeting places, and "homes" or other institutions widely separated worth many millions of dollars. The "homes" or other charitable branches of the fraternity are administered through grand lodge by departments variously designated, but all designed to deliver to the recipient of lodge assistance the utmost in comfort at a reasonable outlay in money. Many millions of dollars in carefully invested funds constitute an endowment from the proceeds of which, supplemented by a variable per capita tax upon the entire membership pay for the maintenance of the institutional features of the work.

The bond between individual members and the charities of grand lodge is chiefly apparent in the small annual levy which supports the latter, supplemented by attendance at lodge meetings, varying from ten per cent to fifty per cent monthly, at which matters pertaining to charity are reported upon and discussed.

This then leaves a huge aggregation of men with but slender claim upon the Craft, or the Craft upon them, for it cannot be reasonably argued that any person who, after admittance ceases to manifest interest other than academic, is of any particular value to the working features of the organization except to swell the membership and to give to it a certain prestige in that respect which is misleading to the world at large.

What is the reason for indifference or lack of interest on the part of so many Masons?

When a man seeks admittance to Freemasonry he does so voluntarily, without prompting, and from a favorable opinion conceived of it. Before he can be admitted his credentials, i. e. his moral life and financial circumstances, are carefully investigated to ascertain first, whether or not he be worthy, and second, to discover whether or not he is financially able to afford it. Freemasonry promises no man material gain by his association with it. What benefits he receives are of

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Alfred Hampden Moorhouse, Editor and Publisher.

a spiritual or educational nature. He is expected to give, rather than receive.

First: By diligent seeking a man may find within the ritual and lectures a degree of satisfaction enabling him to realize a tremendous return on his investment. A little enterprise on his part will quickly demonstrate the wisdom of his affiliation.

Second, and this to a large degree supplements and is tied up to the first, a variety of methods within the Craft are practised, varying from the open forum with lectures and such, to information which is spread through the Masonic press which keeps him informed of general activities and as well circulates much other valuable information of an educational nature of high

quality, useful if not indispensable to the well informed. Some good Masonic periodical should be taken and read by every Mason.

The purpose of the above recital is double: to seek to stimulate interest in readers' minds as to the splendid heritage in which he shares and should have active part, and as well to emphasize that such a huge organization with such vast holdings in physical properties, cash and securities, has a very important stake in the government of the country.

These interests must be well guarded; it behooves each and every craftsman to be alert to the general welfare of the community wherein so much of his investment lies.

A Monthly Symposium

Would a Board of General Purposes Be of Advantage?

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OF MUCH MERIT

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Mass.

THE specific question, "Would a Board of General Purposes be of advantage to jurisdictions?", which is the subject of this Symposium, calls for no particularly heavy thinking, as the "general purposes" in most jurisdictions are almost always served quite effectively by the several departments of the executive government of the Craft already existing. A multiplication of committees or bureaux makes for circumlocution and consequent red tape and as such is to be deplored, yet there has been no complaint about the number of these agencies in any grand lodge of which we have knowledge.

Changing programs call for changing methods, however, and it would be foolish to complacently accept the established status of things as perfect, or permanent. Too often in the past, and for that matter the present, committees which have been set up and offices created to carry on some particular enterprise within the Craft have outlived their usefulness. The need for them has passed. There may even be instances of bureaucracy within the Craft where salaries and other expenses are being paid for work which, formerly important, has shrunk to such small proportions as to constitute a drain on the exchequer. It is not fair for members to have to carry dead wood in the form of obsolete committees. Every dollar of income which it is possible to save or divert to the charitable and educational purposes of the Craft should be carefully

conserved. A board of general purposes with power to act in such matters could, perhaps, by an impartial or impersonal survey, save some of the outgo of funds and justify itself. It is not a pleasant task, however, to have to separate some kindly old soul or his assistants from a comfortable sinecure. Yet duty and efficiency demands exactly that.

In the larger field of universal or national Freemasonry a board of general purposes would, it is believed, be of distinct benefit to the Craft, for the tediousness of present methods of communication is such that any forward step would be an improvement.

This question of the desirability of a Board of General Purposes supplements in a measure that of last month in connection with the unifying of the work of grand lodges for more effective usefulness. In any great organization there is a tendency to top-heaviness in administrative departments with consequent confusion and waste. Matters of "general purpose"—the essential element of the question—would be better handled by a Board set up for that specific object, and if to such a board could be brought the many problems now perplexing individual grand masters, with power and authority granted to it to act, a great weight would be lifted from off their shoulders.

"General Purposes" is a broad term, and without doubt many men who now do not know precisely to what department or individual to turn for assistance and advice would doubtless be delighted to lay their troubles before a competent board. Such a board—which it goes without saying should consist only of able men—could render a very real service to the Craft in each of the forty-nine grand jurisdictions and to a still greater degree in the broad field of national Masonic consciousness and influence. We strongly commend the idea.



DOUBTFUL

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

TO a member of an American jurisdiction which does not work under the system of a "Board of General Purposes," lacking definite knowledge of the results thereby achieved, it is difficult to form an intelligent conclusion as to the value of such a board to a grand lodge. The first question which intrudes itself is the extent of the powers conferred upon a Board of General Purposes and the duties and functions which are assigned to it.



It appears obvious that whatever authority is bestowed upon a Board of General Purposes is just so much of an encroachment upon

the power and authority of the grand master, even if the latter is accorded the privilege of appointing the members of the board which is not the custom usually followed. The fact that several American grand lodges have such boards, and that they are apparently functioning satisfactorily, would indicate that the system is of some advantage.

The United Grand Lodge of England has operated under the Board of General Purposes system for many years, and the board, to say the least, is an influential and powerful factor in the government of that grand lodge. It is a rather large body, composed of the principal officers of the grand lodge, augmented by twenty-four masters or past masters, some of the latter being appointed by the grand master, and the remainder elected by the grand lodge. This board, according to Mackey, has authority "to determine all subjects of Masonic complaints . . . and generally to take cognizance of all matters relating to the Craft." Under the English custom of having a member of the royal family as grand master, who is not expected to give his attention to the detail administration of the office, a Board of General Purposes doubtless is of advantage and benefit.

The Grand Lodge of New York has a Board of General Activities, which supervises and carries on a multitude of enterprises which are indulged in by but few American grand lodges, and, we believe, the board is under the domination of the grand master, whose authority is supreme and who has relinquished none of his rights and prerogatives to the board. It would be impossible for a grand master to direct all the activities in which the Grand Lodge of New York is engaged, and the Board of General Activities is apparently a logical and advantageous manner in which to take care of these enterprises.

An answer to our query by one who has had no opportunity to observe or study the workings of a Board of General Purposes, is but little more than an opinion, based on generalities and theories. A Board of General Purposes invested with substantial power and authorized to speak with finality on controversial questions, means divided authority with the grand master, which may and has caused unpleasant situa-

tions to arise. If the grand master may overrule or set aside any or all decisions made by such a board it becomes merely advisory, a glorified committee as it were, and as such may have value. There is always the possibility that such a board may even become so influential that a grand master would be hesitant to exercise his own judgment if it were contrary to the conclusion reached by the board.

A Board of General Purposes, as machinery for administering diverse activities of a grand lodge, under the authority of the grand master, is of advantage; as a super-governing body, official or unofficial, it has no appeal to the writer.

HAS GOOD POSSIBILITIES

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

WHILE a committee or Board of General Purposes as a grand lodge activity is comparatively a new development in the United States, the plan has effectively demonstrated its practicability in at least two grand jurisdictions—New York and Texas. Other grand lodges now have the creation of such a board under consideration, and we venture the assertion that a majority of grand lodges will follow along. In England, of course, such a board has long functioned thoroughly and successfully.



New York, which was the first grand lodge to create such a body, has made of it a conspicuous success. There it was created at the suggestion of the then grand master—now grand secretary—Johnson, and was charged with entire supervision of Masonic education for the sideline Mason, the lodge officer and others. Its scope was also broadened to include services to individuals and lodges. Publication of *The Outlook*, New York's official Masonic publication, is one of the activities of the board.

So successful has been the experiment in that state that last year service was given in the way of advice and suggestion to over 9,000 individuals and lodges in addition to the loaning of books and Masonic literature to several thousand Masons. Lodge officers in the Empire State have come to rely on the board for programs for special occasions as well as for a series of programs covering an entire year. Courses of Masonic reading are mapped out for individuals, and remarkable success has been attained in getting Masonic literature into the hands of readers.

Also a system of instruction for the candidate, both before and after initiation has been prepared and is being carried out that is certain to give the new Mason a more comprehensive idea "of what it's all about."

The Board of General Purposes has been a distinct success in New York.

In Texas a similar board or committee has functioned for the past three or four years more particularly as an advisory—as well as supervisory—committee charged with assisting lodges in financial af-

fairs. The consent of this committee must be secured by a lodge before any attempt is made to incur debt for a new temple or any similar purpose. Much success is claimed for the manner in which the financial status of many Texas lodges has been improved and strengthened.

Without question the erection of such a board or committee is a development that all grand lodges can sympathetically study.

CLARIFIES AND EXPEDITES BUSINESS

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"WOULD a Board of General Purposes be of Advantage to the Jurisdictions?" The value of any answer to this question will depend upon one's knowledge of the duties to be assumed, the existing conditions, and the willingness of the brothers to accept further agencies in the conduct of Craft affairs.



It goes without saying that a small group, concentrating on certain lines of activity, will be able to accomplish more, and in a more orderly manner, than is possible for a large deliberative body, with its impulses and ignorances.

California can speak from experience. Its Grand Lodge Committee on Policy and General Purposes serves in a manner to avoid confusion and to obviate lost motion. All resolutions or recommendations coming to grand lodge, excepting those having to do directly with questions of law or finance, are referred to this strongly staffed group. The committee studies the matter for itself, then appoints a time for hearing, at which all having interest, whether for or against, are notified to appear. The proposal is then recommended

or adversely reported upon. While not a sifting committee, in full meaning of the term, this agency does decide as between matters deemed meritorious and others considered to be without value. Addition of the word "policy makes clear the duties performed."

It will be at once recognized that the California variant differs from the English Board of General Purposes. The board there exercises a general supervision over grand lodge in all its departments. It initiates legislation, and its efforts are directed toward a carrying through of plans determined upon in advance. Nothing of this kind comes within the scope of the California committee.

In the latter jurisdiction it is frequently necessary for this agency to consider a proposition jointly with the jurisprudence committee, the one to advise as to its legality, the other to determine whether it accords with the settled policy of the jurisdiction. As to the actual working out, it is all to the good, saving valuable time by cutting off needless discussion and insuring that measures passed or resolutions adopted shall be both wise and consistent.

Other grand lodges have similarly named committees, though whether they operate in the same manner we do not know. The New York committee, having charge of Masonic education and responsibility for the grand lodge publication, seems differently constituted. The erection of such an agency is being considered in a number of states.

Grand lodges are, of necessity, built up of specialized committees, and are often accused of being hopelessly bureaucratized. It may be true that sometimes these groups are elected and maintained to provide places for the old wheel-horses, past grands and others. We are not, as a rule, favorable to a multiplication of functionaries, for they serve mostly to muddle and impede business. But experience proves that a Board of General Purposes, knowing its duties and seeking wholeheartedly to carry them through, is a blessing to grand lodge.

MASONRY AND POLITICS

(The following article is taken from the "Bulletin of the Grand Lodge of France," and was written by its chief editor, Fernand Varache; it shows clearly the mind of this Grand Jurisdiction.)

According to the dictionary, politics is the art of governing a State. From this definition we can conclude that to practice politics is to occupy ourselves with all the questions attached to the management of a State.

Among the basic problems thus presented, is the choice of the form of government. This being determined, the great problems which are immediately presented are those of organized administration and the functioning of the public service. But to the formation of the government is linked the situation of the citizen in general; a situation which designates his rights and his duties. As to the functioning of the public service, it is connected with the functions of those who participate therein.

In early days, Plato treated of the organization of a model republic, in which he confided authority in men chosen for that purpose, and who, with judiciousness, governed by reason, for the welfare of all. Then Aristotle developed the idea of sovereignty, and that of the rights of man to liberty. In their political conceptions, both preserved a moral basis. Later on, in the Middle Ages, St. Thomas of Aquinas put forth the new idea that the civil power emanated from God. This is the monarchist theory of "Divine right." In the Fifteenth Century, Michiaveilli put to one side all ideas of moral or religious obligation, for the purpose of discovering the possibilities of a government functioning as against the rights of the people; while, in the Sixteenth Century, this idea developed more and more, until, in the Seventeenth Century, we see Hobbs strongly defending absolutism, while Locke extolled a system of representative government.

During the Eighteenth Century, a multiplicity of

systems were discussed by many men of advanced political thought, among whom were Rousseau, Montesquieu, and Joseph de Maistre, until the middle of the Nineteenth Century, in 1848, the democrats organized universal suffrage.

Discussions then followed concerning the relation of the State to those of the citizen.

We thus reach the various political problems which interest all political parties of today. Each of these parties is elaborating its program, which is characterized above all by a utilitarian tendency, by the enumeration of the rights which it desires to claim and defend, and by the interest it wishes to protect, either in the general interest, or in favor of some particular interest.

If all this interests the Mason, because in all countries the Mason is a citizen, he should go to the political committees and discuss with them the political action to be taken, so that a solution may be found. For the success of this struggle effective results can be obtained only by numbers. We know Masonry well enough to immediately conclude that this not the work of the lodge.

The defense of the interests of the citizen, and the harmonizing of their different interests, which sometimes are in opposition to each other and the State, are political problems which should be solved in political organizations, or in economic organizations such as Chambers of Commerce, Associations of Industry, or Agriculture. In Masonry these problems can be considered only from a speculative point of view, and not from the point of view of realization, because the Masonic recruits are not of sufficient number to undertake an effective action of some kind.

On the other hand, Masonry gives absolute liberty to each member to think and act freely, according to the principle of "the Free Mason in the free Lodge." It cannot and ought not to elaborate a concerted action.

It is thus that Masonry seeks in no way the conquest of the government of the country in which it works. It is not an occult power; and claims no temporal power, as its enemies affirm. To the contrary, the Roman Catholic Church, which excommunicates the Mason, has always fought for the conquest and defense of temporal power, which it desires to maintain above the State.

It is, therefore, a heresy to say that Free Masonry is, by analogy, above political parties; and that it is, so to say, in some way an international, or super-political party.

Free Masonry claims no rights, no power, and has nothing in common with a political party. Its moral

role is to develop, and to exalt the idea of duty; and in each country where Masonry is free to act, all Masons should be good citizens. This rule of conduct is prescribed by the Constitution of the Grand Lodge of France.

We can also say that Free Masonry is a society of thought which studies social questions in a speculative fashion, to determine the duty of each one, as a citizen. Better still, we can say that it is a society of thought which teaches man to develop himself, with a view to his own subsequent action. Its object is to harmonize diverse tendencies, to bring together those whom the question of interest divides. Its power is sentimental. It brings men together and says: "Be friends; love one another." It teaches man how to live on earth. It occupies itself with the present, and attempts to ameliorate conditions by teaching man to understand those conditions aright. It works thus to construct. It is this route; this progressive initiation into life, which is the true Masonic spirit.

My excellent friend, Oswald Wirth, is indeed right when he says: "Masonry is not a conspiracy which decides the fate of the nation, as its adversaries pretend, but it is a universal alliance of good will and affection. Its adepts should be everywhere peaceful citizens, devoted and careful to be exemplary in conduct."

Politically, the governments search for a means to peacefully settle their diversity of interests, and they seek to do this by treaties to avoid the recourse to war. We have seen this in all parts of the world, and realized how difficult it is to establish these pacific arrangements.

Masonically, we are not interested in political orders, but we are interested in the moral precepts. We say: "Do unto others as you would be done by." And we say this to the nations as emphatically as we do to those who compose them.

Political governmental action aims to obtain peace by the regulation of interests, while Masonry tends to establish peace by the exchange of fraternal sentiments. The power of the political system is, therefore, sharply different from the Masonic method.

Rochefoucauld has said: "Virtues are lost in interest as rivers are lost in the sea." The Free Mason should not, however, believe in the disappearance of all virtues; but should, to the contrary, preserve them in himself, and by his example show that Masonry leads us from egoism to altruism. Such is the conclusion to which I arrive by this brief statement.

(signed) FERNAND VARACHE.



The Companions of the Tour of France

(Continued from September issue)

A written document of the year 1442 preserved in the archives of Troyes, witnesses how much the Shoemaker Companions were jealous of their privileges. For they said: "And if our good King whom God guard" (Dieu garde—duc-guard)" wished to make his son received as Master of this trade, he would not be able to do so unless he had made him make three years of apprenticeship or marry the daughter of a Master." Therefore, what joy to the young candidate who has just been received as Companion and to whom they have delivered the cane and the colors.

The Companions venerate their cane. It has played a great role, it is the symbol of mysterious things concerning true fraternity, not that expressed from the end of the lips, but that which comes directly from the heart. It bears on the knob or pommel, the coat of arms and blazon of the Companion. Its end is shod with iron, and in practiced hands it can become a terrible weapon.

It is peaceful enough when adorned with ribbons, and one uses it for the festivals and other ceremonies of the Companionship. It is warlike, militant, and sometimes, alas, it is fratricidal, when two enemy brothers meet each other on the road. It possesses a different language, according to the manner in which it is held. When the Companion holds his cane by the knob, that signifies "I have confidence in the honest Companion whom I salute." To draw back the cane and present the tip is provocation; the knob down low, war to the death. To hold the cane by the tip and trail it three times with the knob on the ground is the mark of the most profound contempt.

Another symbol to which every good Companion remains attached, is that of the "colors." Thus they call the ribbons which are generally as broad as the hand and about a yard and a half in length, according to the body corporate and the rite. The Companions wear them on the hat or at the button-hole, according to the rite. Their location is strictly regulated, and you can, at the first glance, tell the calling of a Companion, according as his "colors" are high or low, or at the first or second button-hole. The colors indicate the cities of France that he has visited. When a Companion has ended his Tour of France, he wears proudly a multitude of ribbons.

Now let us with a Companion quit the city where he has just accomplished his master-piece, and let us follow him on the great highway. Newly initiated to the secrets of the Devoir (obligation or duty) he understands the melody of a bird, the grace of a branch, the richness of a color and the beauty of the lines of a landscape. Intoxicated by the springtime, the Companion sings. He sings the old ballads, of the glory of Solomon, the beauties of the glorious Devoir of Liberty and the beautiful Tour of France, the adieu to the country and the charms of his mistress.

The songs of the Tour of France have the charm and the fresh flavor of the old naive prints coarsely colored, that one still finds sometimes in the back-shop

of the antiquarians. There are now and then songs of war, glorifying one rite at the expense of its rival. There are often complaints, nearly elegiac, where without art but not without grandeur, a Companion has thrown off something like a hymn of triumph for his conscience. Permit me to give you one very short but characteristic:

*"In olden times on the gay Tour of France
I wandered with my erring steps.
I did not go in the diligence
For I had good legs and twenty years.
I had then a good appearance
With Labor, love and happiness.
I have kept only hope of circumstance
Good foot, good eye and heart of joyfulness.*

*"Friends, on this beautiful Tour of France
I have drawn along my dusty feet.
In the stone yards of la Provence
I have wearied my arms in many a feat.
In the dreams of our great science
I have consumed my happy age.
While in the arms of Providence
I rest my heart, pious and sage.*

(Translator's Note: In the original French it is as follows:—

*"Jadis sur le beau Tour de France
Je promenais mes pas errants.
Je n'allais point en diligence
J'avais bonne jambe et vingt ans.
J'avais alors belle prestance,
Travail, amour et l'age heureux,
Je n'ai garde que l'esperance
Bon pied, bon oeil et Coeur joyeux.*

*"Amis sur le beau Tour de France
J'ai bien lassé mes pieds poudreux;
Dans les chantiers de la Provence
J'ai fatigué mes bras nerveux
Dans les rêves de la science
J'ai consumé mon âge heureux
Dans les bras de la Providence
Je repose mon coeur pieux."*

So the Companion goes, with joyous heart and festive mind. But behold, at the turn of the road, he sees a man coming toward him, a man who resembles him like a brother. Same blouse, same cane, same knapsack hanging from his shoulder. It is another Companion like himself, setting forth on the Tour of France.

It is then that there occurs that curious ceremony of the "topage." "Tope la coterie," says one Companion, and the other replied, "Tope la coterie." (Translator's Note: The old French name or the Companionship was "coterie," which word we have adopted into English for a small clique or assemblage of persons.) "What occupation?" "Carpenter." "Companion?" "With honor and glory and able to uphold them." "And you, the coterie, what occupation?" "Carpenter." "Companion?" "With honor and glory, and able to uphold them."

When two Companions of the same calling and the same rite are thus recognized, they fall into each other's arms, the mouth of each to the ear of the other, exchanging phrases of the Companionship ritual, in which are allegorically interpreted certain passages of the reception by the corporate body. Then with drawing they make a half turn, cane raised, in order to be face to face, and then exchange the fraternal pilgrim's bottle. The "Topage" is ended.

But if it happened that the meeting was between Companions of two different rites, then there was war. In the fashion of the heroes of Homer, the two during some minutes questioned each other at a distance, then the canes enter into play, and the combat was ended only when one of the Companions lay on the ground, his head more or less broken.

I shall not relate to you, for lack of time, all the curious ceremonies of hiring the journeyman, the lifting of the discharge, and all the receptions which were given during the sojourn of a Companion in a city. But there is a duty of the Companionship on which I wish to dwell, for it has given rise to some touching customs. It is the rule that the Companion who has been longest in the city shall go away in order to make a place for the new arrival. It is then that the "conduite" (conducting) takes place, an episode which is always important in the life of a Companion. The one departing is preceded by a Companion called the "rouleur" (roller, whose duties are those of a business agent of a labor union (in modern days) who takes the head of a procession, having at his side the President or "Ancient." All the other Companions, in coat and high hat, with their canes and their ribbons, follow in column of twos.

The procession thus formed leaves the city in order to stop at some distance from it, more often at their usual inn, where such things take place by habit. Here takes place the traditional "Breaking bread" (casse-croustes) for the adieu. Afterwards the ceremony called "devoir" (duty or obligation) takes place. No

pen can trace the idealism of this ceremony. The one departing, with one knee on the ground, faces the road he is going to follow, and with his right hand raised, takes oath to be ever faithful to his obligation, to flee from evil occurrences, and to make his name shine with his professional ability on which depends the honor of the entire corporate body. The Ancient passes to him the color green, the emblem of virtue, of hope, and also of return.

After having exchanged all the forms of the ritual, the Ancient embraces the departing one, the Roller delivers to him his cane, and in a symbolic formula they leave each other with this last recommendation, "Always right." The departing one turns back, and with his right hand he traces in the air the arc of a circle with his cane, which stops at his forehead. This fraternal salute will be the last, and is addressed to all.

He departs, he is gone. He has not made twenty steps when he hears his brothers calling him. Those who remain invite him to come back and offer him friendly comforts. Nothing doing, for he will not turn his head, for he has sworn it; "Always right," (or straight ahead). To keep his oath to remain an honest Companion, such is still the instruction of these Companionships, which in spite of certain defects have always sought to give the working class the most beautiful standards with which humanity can honor itself; that of having not only a soul, but also a heart. And again the Companion travels the great highways.

Life has sometimes cruel reverses. Some of those who thus depart, joyful and full of animation, may have to pay Death a premature tribute. A Companion of the Tour of France is dead. His brothers are going to inter him ritualistically. Preserving ancient traditions, the Companionship professes belief in the immortality of the soul. It has adopted a funeral service conforming to its mysticism, and which we shall find in all countries where the Companions have left traces of their passage.

THE CHISEL

By BRO. LESLIE E. KITCHEN, in *The Freemason*

At first sight, the presentation of the working tools to the candidate upon his initiation, and again at later stages of his Masonic progress, seems to link the practices of the present-day speculatives with those of their operative brethren. When, however, we look more closely into the matter, we can discern that there is plenty of room for error should we be too keen on identifying their application in the two very widely separated circumstances. The original apprentices would be presented with—or more possibly be permitted to make use of—the appropriate tools as their manual dexterity increased, and naturally any symbolic import which the fraternity had seen fit to attach to the function of each would be communicated by stages.

The teachings of the various implements of the builders' trade, which Masonry has seen fit to enshrine

within its ritual are such that they form a most direct message to the recipient, and are framed in such a manner that they can immediately be assimilated into his moral being. This is particularly the case with the first degree, where it cannot but be admitted that the whole teachings of the ceremony are contained within the exhortations of the working tools which are there presented.

It is the custom of some lodges to allow this most important part of the ceremony to be performed by a brother on the floor of the lodge, and without in any way entering into any controversy as to either the propriety or desirability of such a proceeding, it must be admitted that by so doing, the message delivered may be particularly enforced upon the candidate. This may be greatly so in the case of the initiation ceremony, where up to the time of the presentation he has

been subjected to all sorts of trials and instructions, whilst his natural curiosity must have caused him to wonder as to the whyfore of the gorgeous array of purple and gold, to say nothing of the clanking of jewels and badges of office. His sincerity may be of the highest degree, but he has never seen these trappings paraded in all their glory, and he can little be blamed that his attention should at times tend to focus itself upon externals.

Suddenly he finds that he is not being admonished by one of the bejewelled elect, but by the ordinary Mason such as he himself desires to become within a very short while. It may be a particular friend who is working this part of the ceremony for him, possibly his proposer. It may be that instruction comes from one whom he has known for many years, yet not suspecting him to be a Mason. Yet again it may be that one of his own family, though yet a very humble stone in the Masonic edifice, or the man who lives across the road, or even his own employee whom he has always regarded as a rather decent sort of fellow, has been entrusted with this important communication. He learns with some astonishment that these worthy though humble brethren have something which he has not possessed, and are there for the express purpose of assisting him in the search for Light. Such a discovery is bound to appreciate his opinion of the structure of Masonry, however elevated his preconceptions may have been.

In his present position, now that all conditions of difficulty and danger seem to have been removed from his path, and he has been hailed by the name of brother, the candidate has more ease of mind in which to pay undivided attention to the part of the ceremony through which he is passing. The very fact of handling the working tools conveys to him the idea that his approach to Masonry is at every step one of progress. He does not see any reason why three such implements should be presented to him at the same time, neither does it occur to him that this might not be so. With their operative application he is probably quite familiar in a general sort of way, though to hear their uses described in ritualistic language is a new experience. A real introduction to Masonic symbolism occurs when he is informed that apart from the uses with which he and all the popular and uninstructed world is familiar, there is attached a moral significance which is typical of Masonic thought. The lessons of the three tools are in a sense very closely related. They refer to the process of the abnegation of self and to the voluntary acceptance of an inferior position in a new social structure cemented by a practical idealism for the support of a social state in which service is a privilege, and adoration of the Great Architect a matter of course.

The moral significance of the chisel is such that its esoteric use cannot be dissociated from that of both of the other working tools of the first degree. Without possessing the foundations of education, man is neither able to apportion his working hours nor to restrain his unbecoming thought should they arise. His existence cannot become purposive until he has firstly realized his individuality and then attempted to de-

termine his earthly course in the light of his own experiences and those of others which may have been communicated to him through the workings of the chain of process of assimilation we term education.

At a later stage of his Masonic development the attention of the candidate is directed to a consideration of the value of a more or less academic education. The liberal arts and sciences are enumerated and their place in Masonic affection brought to his notice.

During the process of his reception into Masonry, however, it is with education as a whole and in its widest conception, rather than with the pursuit and acquisition of knowledge along specific lines, that the candidate is directed to associate himself.

How often has it been averred that only by the observation of humanity in all its phases and a proper appreciation of the circumstances which have occasioned the behavior noticed, can the individual hope to attain a knowledge of his own position in the social fabric and of the failings which may jeopardize his being the fullest value in that position which he may seek to occupy. Ancient philosophy many centuries ago exhorted man to know himself, implying that therein lay the key to the understanding of others. It is equally true that by the reverse process, the sympathetic observation of others, man may be thereby enabled to arrive at an understanding of himself.

Humanity has passed through many stages of development since these ideas were first taught, but the need of self-realization being followed by a conscious attempt to erect the personal temple of character that it may be honorable to the builder, has remained constant through the ages.

How often does one pause to reflect that the strength of our Masonic teaching, like that of the ancient philosophy, lies in the appreciation of the value of essentials. We may state that the foundations are the fundamentals. If we have seen the right direction at the commencement of the building, and have steadily progressed along the pre-determined course, we have a firm confidence in that which we were led to expect, and that at which we shall be unashamed.

The march of civilization is popularly assumed to have taken place along the lines of progress; but to what extent and to what purpose? Man, it is true, no longer finds the duty of self-preservation one calling for his continual and undivided attention, lest the club of his neighbor deprive him of both life and possessions. His personal skill and cunning are not responsible for the direct provision of the essential requirements of life in the form of fuel, flesh and clothing, leaving neither time nor inclination for the entertainment which seems to be the be-all and end-all of certain phases of modern life.

The Masonic candidate does not receive any official definition of education, certain courses of study are not suggested for his elevation, but he is informed that by this means alone is he fitted to become a member of regularly organized society. It is a matter of general experience that the mere possession of certain academic abilities are not likely to do this for him, and it is frequently observed that those so possessed are the least fitted for social intercourse. To take ex-

tremes is, of course, no argument, but the hermit and the dilettante would not be considered social acquisitions.

Masonic education can only consist of a desire to read the unfolding of the Creator's purpose through a critical appreciation of humanity in its various phases and under all conditions from those of triumph to those of abject tribulation, coupled to a sincere desire to determine the extent to which the individual is necessary to the fulfillment of divine purpose. From the very beginning, the Masonic candidate is made aware of a twin-fold purpose of his existence. He is not only told along what lines he is to begin that long journey of personal enrichment, but to him is indicated the fact that he is also called upon to play a part in the upholding of a social state. As a unit in a massive whole, as a brick in a superb edifice, he has his part to play. His relationship to the whole may be, and indeed is, so humble that it is neither probable nor likely that he will attain any particular glory in the playing of it, but he is also made to realize that any weakness in

his own structure must necessarily weaken the whole. Naturally, he does not imagine that he can ever become so important that any failing of his can render the edifice in danger of collapse. This would indeed be placing too much power in the hands of the individual, but it becomes obvious that were a number of relatively weak units to be employed in the same vicinity, the chances of disruption would be increased manifold.

Thus it will be agreed that in themselves our Masonic teachings are an education. They do not attempt to equip the individual with either the accumulated experiences of others or with definite opportunities, but they do seek to point out the way of spiritual progress. The first duty imposed upon the candidate is to fulfill his social obligation by perfecting himself as far as he is able in his humble sphere, and to conduct himself in his relations towards others in such a manner that though he may not be enabled to bring honor to himself in the doing of this, yet may he never disgrace that mighty structure at which for a brief moment he has been permitted to labor.

LAWRENCE NICHOLAS GREENLEAF

By SAMUEL HENRY LONGLEY.

Live on! O Masonry, live on! Thy work hath scarce begun;

Live on! nor end, if end there be, till earth's last setting sun.

Live on! thy work in ages past hath but prepared the way;

For every truth thy symbols teach there's pressing need today.

These inspiring verses, written by a brother who was born in Boston and whose whole life was one of service in the ranks of our own Craft, carry a strong message for all who wear the square and compasses today. Brother Greenleaf expressed in all his life the lessons he had learned at the altar of Freemasonry. Only a short extract is given from the above poem, but the whole is worthy of study by every member of our Craft.

Brother Greenleaf was born in Boston October 4, 1838, and was initiated into our fraternity by Columbian Lodge of his native city in March of 1863. Later in that year he moved to Denver, Colorado, where he affiliated with Denver Lodge No. 5, in which he retained membership until his death. He was made a Royal Arch Mason in Denver Royal Arch Chapter No. 2, on April 18, 1863; he was high priest in 1867 and 1868, and was elected Grand High Priest of Colorado in 1885.

The Cryptic Rite had no organization in Colorado, so Brother Greenleaf went to Boston, where he was given those degrees in Boston Council in 1868, and later affiliated with Denver Council No. 1. He was created a Knight Templar in DeMolay Commandery at Boston, June 12, 1868, and affiliated with Colorado Commandery No. 1, July 17, 1883. Brother Albert G. Mackey gave him the degrees of the Ancient and Accepted Scottish Rite, and Brother Greenleaf became the principal factor in the organization of this Rite

in Denver, where he was elected the presiding officer of the several bodies. Albert Pike, Grand Commander of the Scottish Rite, appointed him Deputy for Colorado in 1878, and he was given the thirty-third degree in October, 1880. Brother Greenleaf was elected presiding officer of all the Grand Masonic bodies of his State, and served with distinction in all. Massachusetts has given of her sons to many other states in our land, but none has a finer record of Masonic service than Brother Greenleaf.

Brother Greenleaf's distinction in the Craft covers a wider field than just the offices he has filled. He edited and published the *Square and Compass* from 1893 until 1917, and in the columns his love for Masonry and his devotion to the Craft is shown clearly. His work in this line alone was of great value to the Craft in Colorado. He proved his ability as a writer through the work he did in this periodical and won a reputation as a poet. His centennial poem at Philadelphia alone showed his ability; and his later poem, *Hands Across the Sea*, written in 1912, was almost prophetic of the awful conflict that was to come a little later.

The work our brother did in Colorado helped to lay the foundation for the temple for the Craft there, but the spiritual message found in the words he gave to all Freemasons framed the design on the Mortar Board for a grander temple, and this appears clearly in the poem, entitled *The Temple*, that he wrote for the *Builder* in March, 1916. It is unfortunate that more of his writings cannot be given in a short article like this, but the closing verses of this poem are too good to be left out.

Although our past achievements we with conscious pride review,

As long as there's Rough Ashlars there is work for us to do.

We still must shape the Living Stone with instrument of love,

For that eternal Mansion in the Paradise above.

Toil as we've toiled in ages past, to carry out the plan—

'Tis this: The Fatherhood of God, the Brotherhood of Man.

Those words tell of the lessons Brother Greenleaf learned at the altar of Columbian Lodge in Boston, and they shaped the Rough Ashlar of his own life in accordance with their teachings. They give us of today an inspiring message to help us meet and solve the problems of our own time. Brother Greenleaf received the degrees in the Blue Lodge, the Council, the Commandery in the Old Bay State, and he carried these lessons into another field, where he spread them forth as seed that has multiplied manifold already. Ill health forced our brother to give up work in 1917, but he lived until 1922, when he passed to the Great Beyond. When he passed, a memorial was read in every lodge in the whole State of Colorado. This alone tells us of the love he expressed through his whole life and of his devotion to the Craft.

While Brother Greenleaf's poem, *Hands Across the Sea*, is not strictly a Masonic composition, the spirit of the Craft is revealed in every line, and the Fatherhood of God and the Brotherhood of Man form the

foundation of the thought expressed in it. Written at the time when heavy war clouds were rolling over the world, threatening destruction to civilization, these verses show us a deep seated love for mankind dwelling in the heart of the writer. It was the outgrowth from a life devoted to long service for the Craft. The seeds had been planted early in his heart, and grew naturally into the deep seated feeling revealed here.

Brother Greenleaf's *The Lodge Over Simpin's Store* is well known among all Freemasons, and pictures for us all the true spirit of the Craft manifested in the humblest surroundings. This was published first in *The Builder* of November, 1916, but has been reprinted many times in other Masonic publications. Our brother's poem, *O, Mother Lodge, we've wandered far*, is a fitting close for this short sketch of our brother's work:—

*O, Mother Lodge, we've wandered far,
And knocked at many a door,
Since first we wore thy lambskin gift
And trod thy Checkered Floor
And claimed our constant thought,
Till patient search at length revealed
Since first thy symbols met our gaze
The hidden truths they taught,
When heart at name of Brother thrilled,
And loyal but to thee,
We loved thy Square and Compass, and
Adored thy letter G.*

A PEACE MESSAGE

L'ASSOCIATION MACONNIQUE INTERNATIONALE,
July 10, 1936.

The following letter which has been sent to the Grand Lodges of the United States of America, indicates that brethren abroad are alive to the very critical situation existing at the present time.

Repeatedly this publication has urged that all members of the fraternity, having, as they do, a vital stake in the maintenance and encouragement of peace, and the settlement of national and international problems by judicial procedure, should seek a means of securing it and it is hoped that this message from the Grand Chancellor Mossaz will stimulate the various Grand Lodges to the point of giving to it the attention it deserves.

If Freemasonry, as well as all other free institutions, is to survive, some concerted action on the part of the intelligent portion of public opinion is necessary—self-preservation being the first law of nature.—[ED. MASONIC CRAFTSMAN.]

To the Grand Lodges of the United States of America Brethren:

The Executive Committee of the International Masonic Association (A.M.I.), having placed on the agenda of its next assembly the study of "the Defence of Civilisation," has instructed the Grand Chancellor to address an earnest and brotherly appeal to all regular Grand Lodges which do not belong to this Asso-

ciation, that they should offer their contributions to the consideration of this grave problem.

Freemasonry throughout the world, irrespective of rites, is inspired in the pursuit of its ideal by sentiments of humanity, and cannot turn a deaf ear to our appeal. The defence of civilisation, the only means by which the benefits of peace can be assured to the human race, is a matter of concern not only to the peoples of Europe but to those of other continents. Freemasonry in the United States of America, which counts several millions of adherents and represents an immense moral force, would make a powerful contribution to the maintenance of peace and the safeguarding of democracy, wherever it is menaced, if it would join its efforts with ours for the protection of civilisation.

The very existence of Freemasonry is conditioned by the maintenance of civilisation, and civilisation cannot be saved unless peace is established among all the peoples of the world. It is imperative, therefore, that the Freemasons of America should associate themselves with their Brethren of Europe, and should exert all their influence to induce their nation to declare itself publicly to be at one with all countries which stand for the defence of peoples and of civilisation.

We are sure that our appeal will meet, with a favorable response from the Grand Lodges of the United States of America, seeing that illustrious and eminent Freemasons such as President Roosevelt have already

proclaimed that it is necessary for American Freemasonry to concern itself with the fate of Freemasonry and Freemasons in Europe. Brother Roosevelt, in the speech which he delivered on the occasion of the initiation of his son, called attention to the duty of helping one's neighbor, as the good Samaritan succoured the unfortunate man on the roadside, and expressed his wish that the people of America might become the strong guardians of peace in the other parts of the world.

American Freemasonry is therefore in a position to

give a favorable response to our appeal. And if the Freemasonry of Europe is able to affirm that the United States of America stand side by side with all peoples who are resolved to defend civilisation against the dangers which threaten it, no longer will any nation dare to assail the safety of another country and so to involve other peoples in a new general conflagration, more deadly than that of 1914-1918.

For the International Masonic Association (A.M.I.)
The Grand Chancellor,
J. MOSSAZ.

The Craft at Work

OCTOBER ANNIVERSARIES

Joseph Bloomfield, who served in both the Revolutionary War and the War of 1812, was Grand Master of New Jersey (1800) as well as Governor of that state. He was born at Woodbridge, N. J., October 5, 1753, and died at Burlington, N. J., October 3, 1823.

Victor Marie DuPont, a captain in the war of 1812 and a member of Temple Lodge No. 11, Wilmington, Del., was born in Paris, France, October 1, 1767.

Henry W. Edwards, Governor of Connecticut (1833; 1835-37) and secretary of Hiram Lodge No. 1, New Haven, was born in that city in October, 1779.

Richard M. Johnson, 9th U. S. Vice President (1837-41) and Past Master of Hiram Lodge No. 4, Frankfort, Ky., was born at Bryant's Station, Ky., October 17, 1781.

Joseph R. Chandler, Grand Master of Pennsylvania and Member of Congress from that state (1849-55), became a member of Columbian Lodge, Boston, Mass., October 28, 1813.

Adlai E. Stevenson, 23rd U. S. Vice President (1893-97) was born October 23, 1835, in Christian Co., Ky., and was a member of DeMolay Commandery No. 24, K.T., Bloomington, Ill.

Stephen A. Douglas, U. S. Senator from Illinois (1847-61), was appointed Grand Orator of the Grand Lodge of Illinois, October 26, 1840.

Charles King, noted soldier and novelist, who served in five American wars, was born in Albany, N. Y., October 12, 1844, and was a 33rd degree member of the Northern Jurisdiction.

James Whitcomb, 8th Governor of Indiana (1843-49) and U. S. Senator from that state, was a member of Ra-

per Commandery No. 1, K.T., Indianapolis. His death occurred in New York City, October 4, 1852.

Gen. John C. Brown, Grand Master of Tennessee (1869) and Governor of that state, was elected Master of Pulaski (Tenn.) Lodge No. 101, October 1, 1857.

Louis McLane, Secretary of the Treasury under President Jackson (1831-33), later Secretary of State in the same cabinet and subsequently president of the B. & O. Railroad, was a member of Lafayette Lodge No. 14, Wilmington, Del. His death occurred at Baltimore, October 7, 1857.

Gen. Howell Cobb, Governor of Georgia (1851-53) and later Secretary of the Treasury under President Buchanan, was an Active Member of the Southern Supreme Council and a Major General in the Confederate Army. His death occurred in New York City, October 9, 1868.

John N. Willys, motor car manufacturer and in 1931-32 U. S. Ambassador to Poland, was born at Canandaigua, N. Y., October 25, 1873, and was a Scottish Rite Mason of the Northern Jurisdiction.

Frederic A. Bartholdi, famous sculptor who designed the Statue of Liberty in New York harbor, which was unveiled October 28, 1886, was initiated in Lodge "Alsace-Lorraine," Paris, France, October 14, 1875.

LIVING BRETHREN

Horace M. Towner, former Governor of Puerto Rico, and former member of Congress from Iowa, was born at Belvidere, Ill., October 23, 1855, and is a member of Instruction Lodge No. 275, Corning, Iowa.

Fred W. Green, former Governor of Michigan and former Commander-in-Chief of Spanish-American War Vet-

erans, was born at Manistee, Mich., October 20, 1872, and received the 32nd degree at Detroit in October, 1928.

Frank G. Allen, 33°, former Governor of Massachusetts, was born at Lynn, Mass., October 6, 1874.

Owen D. Young, noted financier and member of Evergreen Lodge No. 363, Springfield Center, N. Y., was born at Van Hornesville, N. Y., October 27, 1874.

Alva B. Adams, U. S. Senator from Colorado and a member of the Scottish Rite at Pueblo, was born at Del Norte, Colo., October 29, 1875.

Walter H. Newton, former secretary to President Hoover and a member of the Scottish Rite at Minneapolis, Minn., was born in that city, October 10, 1880.

Andrew D. Agnew, 33°, Grand Master of Knights Templar, U. S. A., and Deputy in Wisconsin for the Northern Supreme Council, was exalted in Kilbourn Chapter No. 1, R.A. M., Milwaukee, October 5, 1894, and on October 22, 1935, was elected an Emeritus Member of Honour of the Southern Supreme Council.

Joseph T. Robinson, U. S. Senator from Arkansas, received the 32nd degree at Little Rock, October 24, 1906.

Frank O. Lowden, 33°, former Governor of Illinois, became a member of Dixon (Ill.) Commandery, K.T., October 6, 1917.

The Earl of Harewood, brother-in-law of King Edward VIII, was appointed Provincial Grand Master for West Yorkshire, Eng., October 8, 1926.

Fiorello H. LaGuardia, Mayor of New York City, was made life member of Garibaldi Lodge No. 542 of that city, October 17, 1933.

Walter L. Stockwell, Grand Secre-

tary of the Grand Lodge of North Dakota, received the 33rd degree at Washington, D. C., October 25, 1935.

PENNSYLVANIA

GRAND MASTER

A distinguished son of Massachusetts Freemasonry revisited the scenes of his early life recently in the person of Harold Norwood Rush, Most Worshipful Grand Master of the Grand Lodge of Pennsylvania.

Raised January 8, 1895, in Rabboni Lodge, Dochester, while a student at Massachusetts Institute of Technology, his rise has been continuous and consistent, because of the merit of the man in Freemasonry—until he now occupies one of the most exalted offices within the gift of the Craft anywhere.

On the occasion of his recent visit to this Commonwealth his brethren and a multitude of Masonic admirers gave him a most cordial reception and from the enthusiastic evidence of its spontaneity he will be in no doubt of the feeling of regard Massachusetts Freemasons have for one of whom it has feelings of genuine pride.

FRATERNAL PUBLICATIONS BEST

Printers' Ink, the recognized authority on advertising, after a thorough investigation on this subject, says: "A fraternal paper is a far better advertising medium than the ordinary newspaper in comparison with circulation. A fraternal paper, for example, having 4,000 subscribers is of more value to the business man who advertises in it than an ordinary paper with 24,000 subscribers."

CHARLES T. CONVERSE NAMED GRAND COMMANDER

Charles T. Converse of Springfield was elected grand commander of the Knights Templar of Massachusetts and Rhode Island at the 133d annual conclave in the Masonic Temple, Boston, Wednesday, Oct. 21.

The new commander is a member of Springfield commandery, Knights Templar. He had full charge of the recent centennial celebration of the Springfield commandery.

Others elected were: George T. Everett, Boston, deputy grand commander; Adelbert E. Place, Providence, grand generalissimo; Harrison Hyslop, West Newton, grand captain-general; Arthur A. A. Steward, Lowell, grand senior warden; the Rev. Francis W. Gibbs, Cambridge, grand prelate; the Rev. Clarence A. Barbour, Providence, associate grand prelate; the Rev. Percy T. Edrop, Springfield, associate grand prelate.

Charles W. Henderson, West Newton, grand treasurer; Martin J. Pleschinger, Chelsea, grand recorder; John E. Rines, Haverhill, grand junior warden; Arlan M. Spencer, Springfield,



CHARLES T. CONVERSE
Of Springfield, Grand Commander of Knights
Templar of Massachusetts and Rhode Island.

grand standard bearer; Ralph A. Robins, Worcester, grand sword bearer; Charles A. Hammond, Springfield, grand warden; William O. Tuckerman, Hyde Park, grand captain of the guard; Herbert F. Sawyer, Boston, grand sentinel; George B. Sampson, Holyoke; G. Lester Marston, West Medford, Frank H. Wilson, Melrose, and Elliott F. Jaquith, Belmont, division commanders.

E. Hervey Mason, Melrose, inspector instructor; Harold A. Budreau, Boston, Harold S. Crocker, Brockton, James R. Crosby, East Providence, Ralph C. Knapp, Holyoke, Elmer H. Robinson, Malden, deputy inspector instructors.

MONTANA'S NEW MONTANA'S NEW TEMPLE

With Grand Master John R. Lloyd, 33°, of Great Falls presiding, the Grand Lodge, Ancient Free and Accepted Masons, of Montana, laid the cornerstone of its new library, museum and office building at Helena on the afternoon of July 18, 1936. The three Blue Lodges of that city and many Masons from various parts of the state participated in the ceremonies. The principal address was made by Past Grand Master H. Sol Hepner of Helena.

The structure, which will cost approximately \$65,000, with floor dimensions 95 x 52 feet, will be ready for

occupancy some time in October. Aside from housing the grand lodge library, the building will also be the permanent office headquarters for the grand master and the grand secretary.

The dedication will take place in 1937.

SEEKS CORRESPONDENTS

THE CRAFTSMAN has received a communication from Palestine requesting that the following be printed:

"Young brother Mason from Palestine desires to correspond with other Brothers from all parts of the world. Please write to A.A.H., P. O. Box No. 751, Jerusalem, Palestine."

Presumably the "young brother" desires to discuss Freemasonry, and to everyone desirous of keeping informed of the state of things Masonic in that ancient and interesting land, here is an opportunity to do so.

SOUTH CAROLINA TO LAY CHAPEL STONE

The cornerstone of the new chapel at The Citadel (the state military college) in Charleston, S. C., will be laid September 14, 1936, with the grand lodge of that state, headed by Grand Master Joseph E. Hart of York, officiating. Grand Master Hart will use the historic Lafayette trowel with which the great French officer laid the foundation of the monument to his Revolutionary friend, Baron De Kalb, at Camden and with which the building of the present Citadel plant was begun in 1920. The Rt. Rev. James E. Freeman, 33°, Protestant Episcopal Bishop of Washington, D. C., will deliver the principal address.

The chapel, a PWA project, will cost \$220,000 and will have a seating capacity of 1,350. Gen. Charles P. Summerall, a member of the Masonic fraternity, is president of The Citadel.

PERFORMS LAST REQUEST

Everett W. Frazar, 33°, Deputy in Japan of the Mother Supreme Council and for many years a resident of that country, is spending some time in the United States, and was a recent visitor at the House of the Temple in Washington, D. C.

In connection with his trip to this country, Mr. Frazar was able to carry out the last wishes of a deceased Scottish Rite Mason. Whiting S. Worden, 33°, whose home was at Yokohama, Japan, and whose death occurred in October, 1933, had requested that his body be cremated, and his ashes sent to this country and deposited beside those of his wife in a Syracuse, N. Y., cemetery. After his death, the body was cremated in accordance with his request, and when Mr. Frazar came to the United States this summer he

brought with him the urn containing the ashes, and with the assistance of some of the dignitaries of the Northern Jurisdiction of the Scottish Rite, living at Syracuse, the interment was made.

Regarding reports which have recently been published in this country relative to a hostile attitude of the Japanese authorities toward Masonry, Mr. Frazar believes these reflect only unfounded rumors published by sensational newspapers in Japan, or, at most, unauthorized and unwarranted statements by local officials. Foreign residents of the island kingdom have for many years been allowed to hold Masonic meetings without interference, under a "gentlemen's agreement" with the Government which provides that no Japanese national shall be received or recognized as a member of the fraternity, and that no public appearance as an organization shall be made. This agreement has been strictly adhered to by the Masonic membership, and it is believed that the friendly treatment accorded in the past to members of the Craft by the Japanese government will not in any way be disturbed.

PROPOSED WORLD LEAGUE OF FREEMASONRY

In the Transactions of the Masters' & Past Masters' Lodge No. 13, Christchurch, N. Z., issue of July, 1936, is a timely and interesting article concerning a proposed League of Freemasons, written by C. W. Tremewan, from which the following is extracted:

"It is quite evident that apathy and indifference to the laws of God are the main causes of the present-day world problems. What a different picture would be presented to the world if the late Sir Alfred Robbins' vision of A League of Freemasons were accomplished! He said: 'If this were adopted as the Masonic ideal, means would be found to make it real. While statesmen have striven to stabilize a League of Nations, there could be set up for the brethren allied in principle and practice a League of Masons. Reverent recognition of the Eternal, resolute renouncement of the political—these are the foundation and cornerstones of the Masonic system. On such a basis a superstructure could be raised, perfect in its parts and honorable to the builders, embracing as in a house of many mansions the vast Masonic family, independent as units, united as a whole . . . It may be only a vision, but a vision inspired.'

"In the pursuit of so high an endeavor, difficulties exist only to be dispersed. If Freemasons throughout the world were united zealously and earnestly—what inestimable service they could render, and what a tremendous

influence they would wield, not only to the Brotherhood but to mankind, by more intimacy of association, elevation of idea, and intensity of aim. It has been stated that if a hundred men in any country were convinced of the desirability of a certain issue, they could change the current of thought of life in that country.

"As we go through life we are often brought up against things which seem too much for us. Difficulties tower above us like a mountain. Yet how often, when we have summoned up all our faith, and cast ourselves in utter trust upon the power of God, these difficulties have fallen before us. We must not think only of our weaknesses, but what we have to do and face. Think of God Who has all the power to give us. Think how the message in Zachariah 4, given by the prophet some two thousand years ago, (Not by might, nor by power, but by my spirit, saith the Lord of Hosts) is precisely the one needed today, at this difficult time of world-reconstruction. The supreme need of all men is such faith in God as can remove mountains of difficulty. This should then stimulate us to more earnest prayer for the peoples of the world and the leaders of the nations, that they may trust not in human devices nor in the 'might' of force, but in the 'power' of the Spirit."

BERWICK, ENG. - BERWICK, PA.

When the mayor and the sheriff of Berwick, Eng., sailed for America to take part in the 150th anniversary celebration at Berwick, Pa., they conveyed a present from St. David Lodge No. 393, to Knapp Lodge No. 462, of the latter town.

The present was an old Bible, printed in 1785 on handmade paper, which has been in the possession of and used by Brethren of St. David Lodge for many years. Originally it was given by a Mr. Ford to the defunct Lodge of St. George, Tweedmouth, which was working before St. David Lodge was formed. Attached to the Bible was a label bearing the following inscription: "Presented to the Freemasons of Berwick, U.S.A., from the Freemasons of Berwick, England."

A suitable letter of greeting accompanied the gift.

MASONS FULFIL LAST WISHES

Following the recent death, in Denver, Colo., of Mrs. Mary G. Lowden, age ninety, eight members of the Fraternity, acting as pallbearers, bore her body to Fairmont Cemetery and immediately following the funeral service, were her "guests" at an informal luncheon in a downtown hotel.

This rather unusual occurrence is ex-

plained as follows: Mrs. Lowden, widow of Samuel Lowden, was the mother of Hugh B. Lowden, prominent Denver engineer and inventor. The son was an enthusiastic Mason and when he passed away in 1934, Mrs. Lowden was deeply impressed by the funeral and burial service conducted by her son's fellow-members of Oriental Lodge No. 87. At the point of death, Mrs. Lowden made the request that A. Norman Dempsey, Past Master of Oriental Lodge, conduct her funeral services, and gave instructions for the luncheon. Although the Masonic service could not be used in the burial of a woman, Mr. Dempsey prepared a special service. By the widow's request this was of a private nature with only the eight men, all Masons, attending. Leaving the grave site the Masons repaired to the hotel, and in accordance with Mrs. Lowden's wishes, were luncheon guests "whose hostess was unable to be present."

Mrs. Lowden in her will left an estate of approximately \$20,000 to the Shrine Hospitals for Crippled Children.

VENERABLE MASON'S GIFTS

C. H. Cobb, eighty-four years of age, a retired lumber merchant, has made many generous gifts to the Scottish Rite bodies of Pasadena, Calif., besides engaging in other activities of a philanthropic nature.

When the Pasadena Consistory building was in process of erection, about 1919, Mr. Cobb gave \$20,000 to the building fund. Shortly thereafter he offered another \$20,000 with the stipulation that this sum be matched by some other member or members of the Consistory. The sum raised by the brethren was just half this amount, but Mr. Cobb nevertheless contributed his full share. Aside from that, his beautiful private home, with extensive grounds, has been placed in trust in the name of the Consistory.

After an unusually successful career, during which he amassed an immense fortune, Mr. Cobb is spending his years of retirement in works of a humanitarian and philanthropic nature. It is estimated that the various gifts he has made, not only to Masonic but other organizations, total several millions of dollars.

YUGOSLAVIA

Georges Weifert, Sovereign Grand Commander of the Supreme Council, Scottish Rite, of Yugoslavia and former president of the national bank of that country, is feeling the weight of many years' devotion to business, his country, and the Masonic fraternity.

Mr. Weifert, whose home is in Bel-

grade, has been very generous with his wealth, not only in the way of charity, but in the interest of Freemasonry. At his own expense, the Masonic temple in Belgrade was erected and presented to the Masons there, and when it was damaged by bombardment during the world war, he restored it at his own expense. It is noted for its beauty and adaptation for Masonic purposes.

POINSETTIA NAMED FOR AMERICAN

The poinsettia, a beautiful Mexican flower, with its brilliant red leaves and golden center, which has been connected with the observance of Christmas, was named for the first Minister of our country to Mexico, Joel R. Poinsett. Born in 1779 at Charleston, S. C., and a lover of flowers, he brought the plant with him to this country.

Poinsett was a member of Solomon's Lodge No. 1 of Charleston, and filled many Masonic offices, including Grand High Priest. He was elected to be Grand Master of the Grand Lodge of the Palmetto State, but his appointment as Secretary of War and residence in Washington, D. C., prevented his serving in that Masonic post.

NEW TEMPLE AT PORTAGE

The Grand Lodge of Wisconsin, with Karl Braasch, Grand Master of that lodge, officiating, laid the cornerstone for the new Masonic Temple at Portage, Wis., on August 29, 1936.

It is expected that the new structure, which is to be the home of Ft. Winnebago Lodge No. 33 of Portage, will be ready for occupancy late this fall.

A gavel made from stone taken from King Solomon's quarries at the site of the ancient Temple was presented to the lodge prior to the ceremonies, by Hiram H. Zodtner, who obtained it in the Holy Land during his visit there. The handle is of olive wood.

SONS OF MASONS

RAISED BY FATHERS

Excelsior Lodge No. 261, Charlotte, N. C., added an incident to the annals of Masonic history of that state when Charles A. Duggan, III and James C. Warren, Jr., became entered apprentices together, learned the work of that degree together, were advanced and passed to the fellowcraft degree together, and were raised to the sublime degree of Master Masons during the same regular communication of that lodge by their respective fathers, Charles Duggan, II, and James C. Warren, Sr.

The final act in this drama in the Masonic activities of North Carolina took place recently. Mr. Warren, Sr., who had attended the Shrine Conven-

tion at Seattle, made a hurried trip home, arriving in Charlotte only a few hours before the lodge opened in order to be present and participate in raising his son.

VANDALISM

The Peace Memorial Building in Great Queen Street has been the object of vandals. Early on Monday morning recently it was found that a huge swastika had been daubed on the entrance of the building and another had been painted on the front. The painting looked as if it might have been done with creosote, of which there were large patches also in the entrance. If there is any political significance in the action the perpetrators have wasted time and energy. British Masonry has no concern in politics.—*The Freemason (London)*.

GRAND LODGE HONORS MEMORY OF FIRST MASTER

The remains of Benjamin T. Kavanaugh, the father and first Master of the Grand Lodge of Wisconsin, have for nearly a half-century rested in an unknown grave in the vicinity of Mt. Sterling, Ky. Through the zeal of Wisconsin's Grand Lodge Secretary, William F. Weiler, and the assistance of the Grand Lodge of Kentucky, the grave was found about two years ago.

In June, 1936, the Wisconsin Grand Lodge authorized the erection of a suitable monument on the grave of the late grand master. This duty with fitting ceremonies will be performed by the Wisconsin Grand Lodge officers on October 30, 1936, assisted by the Grand Lodge of Kentucky.

The memorial bears the following inscription:

BENJAMIN T. KAVANAUGH
1805 - 1888

First Most Worshipful
Grand Master of Masons
of Wisconsin, 1844-45
A Minister, Doctor,
Teacher, Author and
Astronomer.

A VETERAN TYLER

E. F. Herndon, Tyler of Adairsville (Ga.) Lodge No. 168 for the past fourteen years, is in the ninetieth year of his age. He has been a Mason for sixty-four years. In the performance of his duties as tyler, he walks from his home to his lodge and return (a distance of four miles), except, as he says, "when I can get a 'lift.'"

TWO LODGES CONFER DEGREE

On a Friday night recently, some thirty members of Putnam Lodge No. 338, III Manhattan District of New York City, motored to South Wood-

stock, Conn., where the following morning and afternoon they assisted in conferring the Master Mason degree on candidates in Putnam Lodge No. 46, Connecticut.

Henry G. Meacham, honorary member of Putnam Lodge No. 338, Grand Lecturer of the New York Grand Lodge, and a descendant of General Israel Putnam, assisted in the work in the presence of members of the Grand Lodge staff of Connecticut, including the Grand Master, the Rev. Arthur Lewis.

On Sunday morning the New York Masons visited the tomb of General Putnam and placed a wreath on the base of his equestrian statue. They were then conducted to Putnam Farm by the Connecticut brethren, where they saw the original Putnam house, which was built in 1758, the Wolf Den where the bravery of the future Revolutionary General was put to a severe test, and back to the Temple where many relics of this distinguished citizen and Mason are on exhibition.

THE PRIDE OF VANITY

When men of genius have been poor and unappreciated in their time, suspected and haunted by their contemporaries, this feeling has often easily kindled into flaming dislike or curdled into acid disgust. Then the pride which underlies the genius of such persons leads them to seek by every means to emphasize their unlikeness from other people,—to intensify their abhorrence of being confounded with the throng they consider so despicable. Whatever exhibits their unlikeness they prize as also showing their superiority. They affect to despise what others admire and to admire what others despise. Their misanthropy is at bottom the resentment of wounded pride joined with injured affection. If it were pride alone, they would stay indifferently among men; but the hurt affection makes them flee into seclusion, to hide their anguish and thicken their armor. Vanity is the vice of the social; but pride is the vice of the recluse, and is by much the less amiable of the two. In the man of vanity the idea of self expands or contracts according to its fancied dimensions in the opinion of others. In the man of pride the idea of self grows from its own center and maintains itself independently of the opinion of others. Vanity acts piece meal like fancy; pride in the mass like imagination. That is acute and fickle; this chronic and weighty. The wounds of mortified vanity are easily healed; you have only to reflect its own estimate of itself, and it is soothed and pleased. But the wounds of offended pride are almost incurable. The re-

flection of it in any less glory than it is accustomed to envelope itself in, it resents with lasting anger as an insulting and deadly wrong. Against the chilling and killing effects of such a demeaning estimate it seeks to protect itself by all possible arts. Unhappily the most effective of these resources is to aggrandize itself in a palace of pride reared on contempt for others. The man who despises all his race as selfish and sordid must be excessively depraved or exceedingly proud; for he either reflects himself over them or contrasts himself with them.—*Bro. Julius J. Price, Ph.D., 32°.*

GENERAL GRAND CHAPTER, O.E.S., TO MEET IN INDIANAPOLIS

The General Grand Chapter of the Order of the Eastern Star held its regular annual meeting at Indianapolis, Ind., September 24, 1936, and continued more than a week.

The General Grand Chapter recently purchased the palatial Belmont residence at Washington, D. C. The building occupies a triangular city block, bounded on the north by R Street, on the south by New Hampshire Avenue, and on the west by 18th Street N. W. It was constructed some twenty years ago at a cost of about \$1,500,000, but was purchased for about \$200,000.

COMPARISON OF MASONIC CONDITIONS IN ENGLAND AND UNITED STATES

Adrian Hamersly, Grand Recorder of the Grand Encampment of Knights Templar of United States, has issued a very challenging statement regarding Masonic membership and lodges in England and United States. He submits the following figures:

ENGLAND—1928 TO 1935	
Number of Lodges 1928	4,400
Gain in seven years	500
Membership 1928	250,000
Membership 1935	380,000
Gain in seven years	50%
UNITED STATES—1928 TO 1935	
Number of Lodges 1928	16,000
Loss in seven years	600
Membership 1928	3-1/3 million
Membership 1935	2-1/2 million
Loss in seven years	20%

He further stated, "The impulse to put this startling contrast in the hands of some of the leading Masons was inspired by a visit last summer to the beautiful new Grand Lodge Temple in London. It cost 5 1/2 million dollars.

"In seeking for the source of the great courage, I confessed to an English friend our losses by demits and N. P. D. He answered, 'With us it is not so easy to get in, nor are our

people in a hurry to get out,' and then he added this significant difference—

'An English Mason would no more think of giving up his membership than he would of quitting his church for the cost of its dues.'

"When as a nation we take that truism to heart, prosperity will return to Masonry."

NEW G. S.

At the annual meeting of the Provincial Grand Chapter of Surrey to be held in Freemasons Hall, London, December 10th, Hon. Stuart Pleydell-Bouverie, D. S. O., O. B. E. etc., will be installed as Grand Superintendent, the Reverend Canon Hubert Curtis, M. A. M. E. Third Grand Principal being the officiating officer.

Afterwards a dinner in the Balmoral Room will be held.

The distinguished new Grand Superintendent has had an interesting Craft career to which the present pre-ferment is an added honor.

FOREIGN ITEMS

Four of the six recently named personal Aides-de-Camp to the King are Provincial Grand Masters of the Provincial Grand Lodges of Middlesex, Wiltshire, Berkshire, and West Yorkshire. The remaining two—the Duke of Gloucester, who is a brother of the King, and the Earl of Athlone—are not Masons.

K. T. EDUCATION

Following is the report of the trustees of the Knights Templar Educational Foundation for the Division of the Grand Commandery of Massachusetts and Rhode Island. To the Right Eminent Grand Commander, the Officers and Members of the Grand Commandery of Massachusetts and Rhode Island:

The Trustees of the Educational Foundation submit as their report the following communication from their Executive Secretary, with the comment that they are daily more impressed by the magnitude and importance of this philanthropic undertaking. The spirit of sympathy and friendliness with which this work is administered by the Executive Secretary is building up good will towards our Fraternity, and we may felicitate our Fraters both on the altruistic spirit of helpfulness to aspiring youth and also in the belief that we are doing a work that establishes Templarism upon firmer and firmer foundations.

Your Trustees bespeak the continued active interest of the Eminent Commanders and Sir Knights in this enterprise, to the end that no worthy

son or daughter of our affiliates may be obliged to go without higher education. We should be sorry to be unable to assist any worthy young man or young woman to get higher education, but it is only natural to want first to help one's own. May we not have from the East occasional reference to the work of this Educational Foundation, to the end that its accomplishments and possibilities may be better known and understood by the Fraters?

HENRY H. HARRIS, *Chairman*
DEAN K. WEBSTER
FRANK C. HARRINGTON
ARTHUR A. A. STEWART
HENRY S. SEE

REPORT OF THE EXECUTIVE SECRETARY

In submitting my annual report, I am conscious of the fact that it should be prepared in sufficient detail to make clear outstanding events that the members of the Grand Commandery may understand the working of the Foundation.

BOARD MEETINGS

The continued and conscientious interest of the Trustees in matters of administration has been shown by the attendance at the regular meetings of the Board, and the careful selection of candidates for loans.

In February the Grand Encampment General Order No. 4 relating to the Regulations and Forms for administration of the Educational Foundation was received from the Grand Master. This was quickly followed by in-

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The social meeting place of the Craft

in

The New Smart Center of New York

800 OUTSIDE ROOMS
with baths, showers, and radios
Single from \$2.50; Double from \$3.50;
Double (twin beds) from \$4.00

Two Dance Orchestras

play from cocktail time to closing
Breakfast from 35 cents; luncheon from 65 cents; dinner from \$1.50

structions for proceeding. According to Sec. 18 of the Grand Encampment Constitution adopted at the Triennial at San Francisco, "the whole fund arising from the assessments equal to nine dollars for each member having been returned to the respective Grand and Subordinate Commanderies for administration and use by them, constitutes a Trust Fund for the purpose for which it was created and no others, and shall be continued under the direction and control of the Educational Foundation Committee of the Grand Encampment." The whole matter of the Fund established thus becomes a Grand Encampment affair and our part is labeled Knights Templar Educational Foundation, Division of Grand Commandery of Knights Templars of Massachusetts and Rhode Island.

The forms and regulations set up for the Standard Practice differed so widely in detail from such used by us that a special committee was appointed at the March meeting of the Trustees, of which our R. E. Grand Commander was a member, to consider the matter and confer with the Educational Committee of the Grand Encampment.

Deeming it impracticable to change the system of administration and accounting as used by us, this special committee solicited permission from the Grand Encampment Committee to continue the use of same, our Trustees guaranteeing to safeguard the money in their charge and to use it for no other purpose than originally intended.

After considerable correspondence with the Secretary, R. E. Sir Odrian Hamersly, outlining in detail our system and submitting copies of all forms and methods of bookkeeping, permission, subject to the approval of the Grand Encampment Educational Committee, to continue the use of our system was granted. For this we are duly grateful and much relieved.

A copy of the regulations of our Grand Commandery regarding the Educational Foundation as amended and revised at the Semi-Annual Meeting, May, 1935, was submitted to R. E. Hamersly and he in turn submitted a revised copy to be adopted that the same might more closely conform to the requirements of the Grand Encampment. This was referred to the Committee on Jurisprudence and the whole matter is to be presented by them at the Annual Conclave.

APPLICATIONS

The number of applications received this year is considerably less than in previous years. It is difficult to account for this unless it be the reflection of improved business conditions; possibly the entrance into the field of

student aid of the National Youth Administration is contributory to the cause.

We have a sufficient balance from the amount allotted for fall loans in 1936 to allow us to extend the time for the reception of applications and we now have several in process of investigation which cannot be reported as a part of our work for the fiscal year.

COLLEGE CO-OPERATION

It is gratifying to report the close and cordial co-operation of the college authorities. In July we advised the various New England colleges of our service. In reply each expressed appreciation of the service we have rendered and willingness to co-operate to the fullest extent. "We appreciate your friendly interest in our students." "Your generous assistance to individual students in the past has been a great help." "The assistance which our students have enjoyed has been very substantial and much appreci-

ated." "I pledge heartiest co-operation."

The same spirit is always shown when acknowledgment of receipt of warrants is made. "We appreciate the help you are rendering these young men and feel that you are doing a worthy act in thus assisting them with their college education." "I am happy that you have seen fit to help this young man, who has impressed us as being an altogether worthy young fellow."

ACCOUNTS

We have over 600 accounts which require constant personal supervision and as a consequence our correspondence is voluminous. At least three times each year we seek information in regard to each case, especially where there may be any question of tardiness in receiving the required remittances.

While we have reported no accounts as uncollectible this year and we have reduced the doubtful accounts of last year by receiving payment and re-

NEW DESIGNS Delightfully Different

Carol Brown has recently returned from Ireland where, in the home of fine hand-woven fabrics, she made selection of some of the handsomest AVOCA WOOLENS and hand-made IRISH TWEEDS ever brought into this country.

The discriminating man or woman who seeks the best in wearing apparel with that indefinable difference in looks that is inimitable will find selection in these recent importations now coming through the customs that will be a source of joy for a very long time.

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newal by transfer, there are several very difficult cases to be considered.

It is encouraging to report an increased number of accounts where the required payments have been completed and the accounts closed. Since the last annual report 88 students have made their final payments on loans amounting to \$26,733.50.

REPAYMENTS

Our total repayments will show an increase of about 9% over the amount received in 1935. This means that 58% are making regular payments; about 3% are taking extended courses and are not earning; about 30% are irregular in their payments, while the remainder are more or less delinquent. Many of this delinquent class are earning very small wages and not a few are supporting parents or families of their own; some are entirely inattentive.

The matter of collection of amounts past due becomes a serious affair and while we are sympathetic with such cases, we remain firm in demands, trying at all times to understand each individual and impress the importance of integrity.

The attempt to understand youth is very interesting. Youth's decisions are not adult decisions and promises are made in perfectly good faith with full anticipation of being able to keep such promises; yet they find it impossible to fulfill them with the meagre salary, unsteady employment, and often added and unlooked for responsibility which becomes theirs after graduation. Very few understand the difficulty of obtaining a position, much less the necessity of budgeting any income. It is our privilege to school them without discouraging them and it becomes our duty to pursue such a course as will not break or bankrupt them, but better fit them for responsible citizenship.

The statistical report of conditions is attached.

Appreciating the cordial support and sympathetic co-operation and wise counsel of the Trustees, I respectfully submit this report.

FRANCIS W. GIBBS,
Executive Secretary.

APPLICATIONS—FALL OF 1936

Received 65 applications requesting\$13,205.00

52 applications approved\$10,505.00

12 in process 2,400.00

1 not allowed 250.00

\$13,155.00

1 reduction 50.00

\$13,205.00

ANALYSIS OF APPLICATIONS

23 affiliated to Knights Templars\$ 4,630.00
31 affiliated to Master Masons 6,325.00
11 non-affiliated 2,250.00

\$13,205.00

WORK OF THE YEAR 1935-1936

Received, investigated, approved by the Trustees and granted loans as follows:

October, 1935—7 loans\$ 840.00

January, 1936—84 loans, balance of grants awarded

September, 1935 9,162.50

January, 1936—2 emergency loans 250.00

February, 1936—5 emergency loans 775.00

May, 1936—1 loan 150.00

\$11,177.50

Less warrant returned Feb.

13, 1936 100.00

\$11,077.50

September, 1936—2 loans paid in full 450.00

50 loans 5,027.50

\$16,555.00

COLLECTIONS

Total collections on student loans, principal only\$32,454.08

88 students have made final payment on loans originally amounting to\$26,233.50

BALANCE OF ACCOUNTS

Net notes receivable Oct. 1, 1935\$200,805.72

New notes receivable Sept. 30, 1936 16,555.00

Gross notes, receivable Sept. 30, 1936\$217,360.72

Credits, student repayments

Annual method\$6,049.96

Monthly method 26,404.12

32,454.08

Net notes receivable Sept. 30, 1936\$184,906.64

CONDITION OF THE FUND

Checking account balance

30, 1936\$ 19,016.23

Savings Banks 35,500.00

Student Notes Receivable, Net 184,906.64

\$239,422.87

We Stand By

Massachusetts Protective policies are *non-cancellable*. The Association not only insures the policyholder, but it then *insures the Insurance* by omitting the cancellation clause. Thus the policyholder owns his policy. He can keep it merely by paying premiums on it. He can give it up at will, but no one can take it from him. The policy not only promises service, but makes the promise without mental reservations (without any clause permitting cancellation at will), and with the expectation of standing by and paying claims when the service is most needed, namely, when the insured's health breaks so that he would be uninsurable elsewhere.

♦ ♦

The Massachusetts Protective Association, Inc.

WORCESTER, MASSACHUSETTS

M. MORSE—H. L. IMHOF, General Agents

1237 Little Building, Boston, Massachusetts

Amount required by the Grand Encampment 218,889.00

\$ 20,533.87

Contingent Fund in Hands of Grand Commandery 10,814.00

OPERATING INCOME AND EXPENSE

INCOME

Student service charges\$4,607.15

Student interest 190.27

Registration fees 70.00

Interest from Savings Banks 1,231.57

\$6,098.99

EXPENSE

Salaries\$4,400.00

Printing and postage 248.17

Office supplies 20.94

Bonding Executive Secretary and Treasurer 56.25

Audit 75.00

Trustees' report 27.50

Trustees' expense 37.40

Travel 37.01

\$4,902.27

Profit and Loss 1,196.72

\$6,098.99

DOUBTFUL ACCOUNTS

Reported Oct. 1, 1935 —

9 doubtful accounts\$2,637.50

April 5, 1936, 1 transfer to

monthly payments 300.00

\$2,337.50

Sept. 4, 1936, 1 restored to

active account by payment 150.00

\$2,187.50

WHAT ATTRACTED HIM

"One of the things that attracted me so greatly to Masonry, that I hailed the chance of becoming a Mason, was that it really did act up to what we, as a government and as a people, are pledged to do—of treating each man on his merits as a man. Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations, a fine type of American citizenship, because Masonry teaches him his obligations to his fellows in practical fashion."

THEODORE ROOSEVELT

FREQUENTLY IT HAPPENS THUS

It was a cold and rainy evening. The wind blew eerily down the street, whistling through the signs and awnings, and dashing a fine sleet against the windows. The lights reflected in the pools of water that dotted the pavement and the falling raindrops worried the surface of them. Passing

automobiles threw a dirty spray on the sidewalk and also on the scurrying human figures that happened to be in the way. Raincoats and umbrellas protected most of the pedestrians from the dampness. Such as did not possess these accoutrements ran and dodged to parts of the sidewalk that were least exposed to the downpour. It was one of the nights when it is pleasanter in the house than out of it.

Mr. Hiram J. Sideliner, having dined satisfactorily, came into the living room and sat down with the evening paper. He had finished the sporting page and was about to turn to the comic strips (so that he could tell Junior about them when the request should come) when Mrs. Sideliner looked up from her paper and said:

"Say, husband, did you notice this little incident in your reading? It says that at a meeting of Alice Spring Lodge of Western Australia when they had a candidate to initiate, 21 Masons were present, who had traveled an aggregate distance of 1,100 miles to be there. The Master lived 750 miles from the lodge and the candidate from a locality 1,000 miles distant in another direction. Pretty devoted Masons, weren't they?"

Mr. Sideliner rose and took an oratorical attitude before her. "Nothing wonderful about that, my dear. It is the old indomitable spirit. Masons are

that kind of people. A little thing like distance is not allowed to stand in the way of their attendance at communications of the craft. Probably some of them had to ford rivers where there were no bridges. Some of them may have had to sleep out, it taking parts of two days to get to the lodge. Nothing to it, my dear. Those boys know where they ought to be and got there. It is the same everywhere. The fine old Masonic spirit dwells in the brethren wherever you find them. And don't you forget it or let anybody tell you otherwise."

Then he happened to think that it was his own lodge night. He went to the window and looked at the dripping buildings and the sloppy street. The rain had ceased but the temple was a long block away. He shivered a little and remembered that, having been out every night for about a week, it plainly was his duty to give the wife and kids a break by remaining at home. So he resumed his chair and again took up his newspaper.—*The Masonic Chronicle*.

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STILL IN THE FIGHT

*I have failed in a thousand cases,
But I still have the heart to try;
I am scarred in a hundred places,
No darling of Luck am I.
In many a crucial hour
I have hoped, and been scorned and kicked;
But never has Fate had power
To convince me that I was licked.
I have trusted and been mistaken;
My friendship has been betrayed;
I have struggled alone, forsaken
By men who have had my aid;
I have listened to those who flattered,
Their motives misunderstood,
But my faith has remained unshattered;
I believe in the ultimate good.
I ask for no unearned pleasure,
No pathway through flowery lanes;
I offer a full, fair measure
Of effort for all my gains;
I'll try, though the pace be grilling,
Nor whine if I'm tripped or tricked,
As long as my soul's unwilling
To let me believe I am licked.*
S. E. KISER

AN EFFICACIOUS SILENCE

There would appear to be room for considerable difference of opinion on the subject of the plea put forward by the New York rector for a two-year moratorium on all preaching. However, it might prove unexpectedly impressive. Ditchfield in his "Old Time Parson" has a story of one parson about a century back who, when in the pulpit, found that he had forgotten his sermon:

He showed some hesitation, an awkward pause ensued, the congregation remained expectant, and then the clergyman pronounced the ascription, "Now to God the Father," etc., and immediately descended the stairs without any observation or explanation. This seems to have made more impression upon the minds of the congregation than the most eloquent discourse.

She: "Now that grandma has had her hair cut, she doesn't look like an old woman, does she, dear?"

He: "No! She looks like an old man."

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